

STUDENT REVIEW

Brigham Young University's UnOfficial Weekly Magazine

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Permit No. 48
Provo, Utah

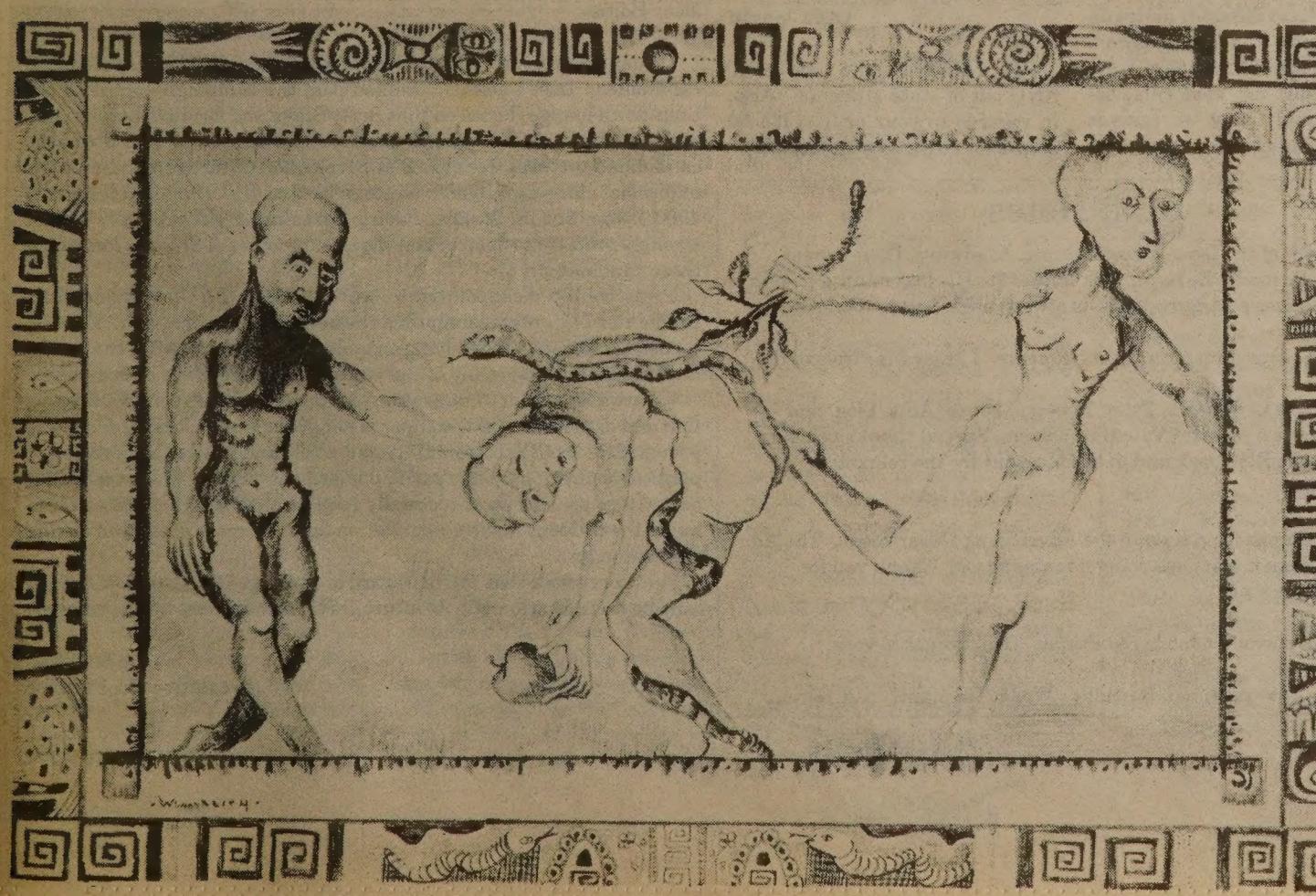
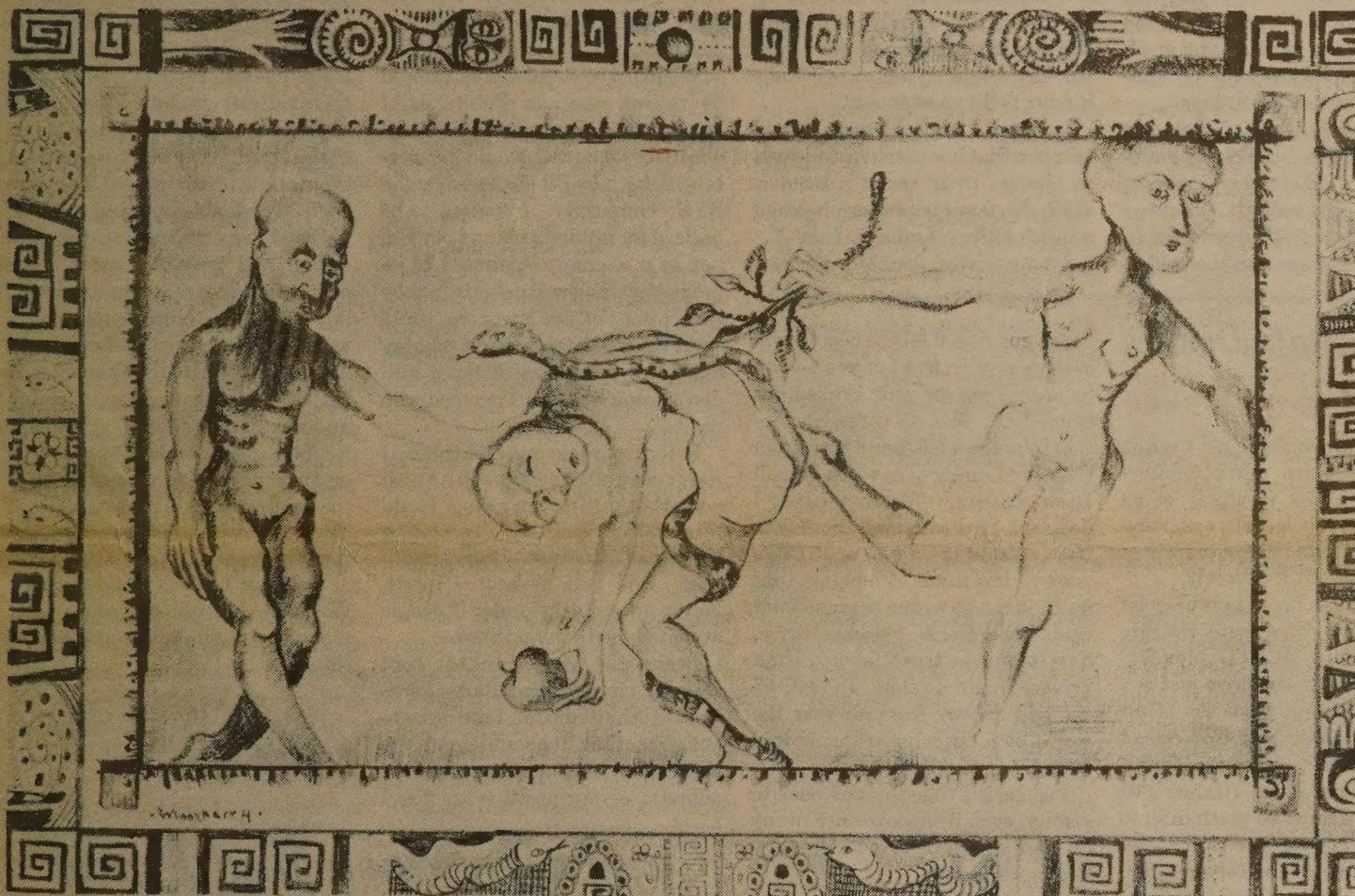
M.U. Sowell
4011 JKHB, BYU
Provo, UT 84602

year 4 • issue

February 16, 1990

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GENDER ISSUE



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Student Review is an independent student publication dedicated to serving Brigham Young University's campus community.

Student volunteers from all disciplines edit and manage Student Review; however, opinions expressed are those of individual authors and do not necessarily reflect views of the SR staff, BYU, UVCC, or The Church of Jesus Christ of Latter-day Saints.

Student Review is published weekly during fall and winter semesters and monthly during spring and summer terms by Student Review Foundation, a nonprofit corporation. SRF operates under the direction of the Foundation for Student Thought, also a nonprofit corporation.

A year's subscription costs \$10.

We invite all students to get involved with Student Review. Articles are welcome from anyone involved in the BYU campus community.

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Publisher's Note:

Confronting Feminism

I'M A WOMAN, but I've never really thought twice about my gender-related role in society. At least not until I came to BYU and began meeting people pushing sexual equality.

I grew up in a conservative Mormon home in Southern California. I played with Barbies, wore dresses and took piano lessons. My mother didn't work outside the home, and she taught us girls that our most important role in life would be that of a mother.

But no other gender roles were preached to us. We were never told that we couldn't do anything or that we shouldn't. Mom and Dad filled the "traditional" roles of parents, but I had to work in the yard and take out the garbage, my brothers had to vacuum and wash dishes, and we all took turns cleaning bathrooms on Saturdays.

I liked school, did well in it, and went to college. I chose a male-dominated field of study, Finance, and thoroughly enjoyed it. I noticed that the sex ratios favored me in most of my classes, but that didn't

bother me, probably for the same reason that most girls don't mind being outnumbered by members of the opposite sex.

But soon I started meeting feminists. People who took offense at writers who used "mankind" to refer to the whole human race. People who felt women had been treated unfairly and who favored affirmative action to give them positions of authority. People who constantly broadcasted their allegiance to sexual equality.

This rhetoric started to get to me. If people truly believe that women and men are equally capable of performing nearly any task, as I do, why must they constantly proclaim so? Methinks they do protest too much. Are they merely spouting off the publicly-sanctioned rhetoric of the day while trying to overcome hidden feelings of doubt?

I suppose some of them would respond that it is to convince others to change their sexist attitudes. Well, this feminist rhetoric has had a much different effect on me.

I have never doubted my own

abilities or potential, nor have I felt that others doubted it, and never have I thought that my gender had anything to do with it. But these feminist complaints have forced doubts into my mind about how others view me in leadership roles.

Last year, an SR staff member, upon offering me a higher position, told me, "I like to see well-qualified people move up in the organization," which made me feel good, but then he added, "especially if they are women." Suddenly I wondered, "am I being promoted just to provide an equal gender balance?" No, I was qualified for the position, but I then realized what it would feel like to be a token. "Insecure" sums it up. I would never know if people were being sincere or were just being nice.

When it was decided that I would be taking over as Publisher, I struggled for longer than I like to admit over how I would be perceived, both by SR staff and by the BYU community. I wanted to be noticed for my abilities as a person, not as a woman. I wanted to be judged by universal criteria, not by perceptions of how a woman would do in the job. I told myself that my fears were unfounded, but I still don't know whether I'm convinced or not.

Prior to meeting feminists I never would have thought about such things. In high school I held leadership positions, including captain of an almost all-male math team, and was respected for it. Never once did I wonder if people accepted me in my position.

Prejudice? I don't think the word was even in my vocabulary. I was good at what I did, and the consensus was that I should lead the team. Had someone suggested the oddness of my position to me, I

would have insisted that the idea was preposterous. Sure, it was unusual for a girl to do as I did, but that was no reflection on female abilities.

These well-meaning feminists, by telling me that people look down on women, have caused me to wonder if it isn't true, though all of my experience combined points in the opposite direction.

Society has been affected in the same way. What did the press tell us whenever Reagan appointed a woman to a position of responsibility? They said these women were only tokens, implying that they were not qualified. These people sound like the sexist to me, not those who appointed the women.

Why must we pay so much special attention to women and grant them special favors? This does them a disservice by leading people to think they are unable to cope by themselves. Why can't we just let them stand on their own? They are perfectly capable of doing so.

I don't deny that sexual discrimination and prejudice exist. I've never encountered it in my work, but I'm sure some people think women aren't as capable as men. The way to eliminate it, however, is not by whining and complaining and asking for special privileges. Actions speak louder than words, and women need to act deserving of the treatment they wish to receive. Then they will receive the respect they deserve.

Welcome to SR's gender issue. We hope it will stimulate you, make you laugh, and cause you to think.

Allison E. Allgaier

Only Utah Drivers

Dear Editor,

Okay, okay, you're right. Utahns really can't drive worth diddley-squat. The fact is, many of us natives probably feel more at home on a tractor than behind the wheel of a car. I admit that freely.

I mean, think about how hideous the truth is. There are roughly 27,000 students at BYU, plus faculty and others who have just migrated to Provo. Now out of all those, only those born and raised here drive badly. I suppose that if enough jokes about Utahns are made, there must be truth in it.

I guess I just never realized how many of us must have driven so far, coast to coast, from Canada to Mexico, just to have different plates on our cars; now that's dedication. And of course all of the out-of-state students must not have cars, because certainly only we natives have Utah plates on our cars.

So I guess that all the people who swerve over in front of you so you have to slam on your brakes are from Utah. And all those who decide to make a left-hand turn from the right lane, or vice versa, are all Utah drivers. Which means, I deduced, that so are all those who buzz around town and on I-15 on snowy, icy roads, knowing that nothing can go wrong because their car is either front- or 4-wheel drive. Yes, it must be true that only Utah drivers would do that. In fact, all the bad drivers from all over the world are actually transplanted from Utah.

People, it's time to come back to reality, even if the jokes are funny or your article gets published by Student Review.

Dave Jensen

P.S. I really do like your paper AND out-of-state students. Also, in regards to your article, it's 50 points for engaged pedestrians.

Staff Notes

Staff Person of the Issue • David Sume. As always, Dave's great design skills made the paper look fantastic. His last minute help in fixing problems and corrections is always a life-saver. Thanks!

Thanks to Leigh-Ann for a great SR party. I know I feel relaxed.

Thank you to Leigh-Ann, Tyler, Rebecca, Bruce, Amy, Lisa, and Rebecca for a wonderful Valentine's bash. Special thanks to Laura "Lolo" for the Blackjack and to the Masseur for the relaxation techniques.

Personal thanks from Kyle to the Advertising Department. The Ad reps and Design team are doing a fantastic job! Thank you for keeping Kyle sane.

BYUSA elections Wednesday to Friday. Don't forget to vote.

Send Kim flowers on her birthday. Was it Ice plant? Ask Karen.

Dear Editor:

I must protest the campaign methods of two BYUSA presidential candidates. Last week as I walked past the campaign booths in the Step-down lounge, I noticed that Brett Blake and Brian Stutzman had directed their staffs to collect copies of *Student Review* and cut the candidates' pictures from the BYUSA election advertisement to use as additional campaign flyers. I recognize that BYU imposed a limit of 4000 flyers; but as *Student Review* Circulation Coordinator, I must strongly protest the destruction of over 400 copies of *Student Review* by these candidates.

I was doubly disappointed to see that these BYUSA presidential candidates blatantly disregarded the new recycling program. The discarded SR copies were left lying on tables and benches. After the booths had closed, I placed many of the papers in the recycling bins myself.

We are a volunteer organization and the money we spend for production and distribution of the paper is not given to us. *Student Review* is provided for the BYU community as a whole and not for the personal or political aspirations of any particular group or person. Each copy of SR costs 10 cents and we respectfully request that the candidates reimburse the *Student Review* Foundation for the papers destroyed during the campaign.

I am concerned that the disregard of resources like *Student Review* may be an indication of how future BYUSA resources will be treated.

Jesse S. Curtis
Circulation Coordinator

Restoring the Celestial: Moving from Subordination to Equality

by Debbi Christensen

IT IS IMPERATIVE for us, when thinking of women and religion, to divide our thoughts into two separate but interrelated areas. First, we must look at the gospel of Christ. We must examine his teachings within the context of the culture in which they were delivered. Second, we must examine the society and the structure of Mormonism. Many of the messages that mold our lives come not from our teachings but from our social structure. Teachings about women and the ways women are treated are often diametrically opposed to one another.

It is remarkable that Christ taught as he did. He was born into a misogynistic culture, a Jew born at a time when Judaism was rigidly male dominated. It was a time when women were stoned to death for adultery, for they were in violation of their husband's property rights. Women were considered unclean during their flow and worthless if unable to bear children. If they bore children, they were considered impure for forty days after the birth if the child was male and eighty days if the child was female. Women held no power either socially or religiously.

Christ was born in a time when Jewish men offered a daily prayer of thanksgiving that they were not born women: "Praise be to God that I was not born a Gentile. Praise be to God that I was not born a slave. Praise be to God that I was not born a woman."

But Christ taught: There is neither Jew nor Greek. There is neither bond nor free. There is neither male nor female: For ye are all one in Christ Jesus.

Christ offered a gospel of oneness, not division. A gospel that built bridges to span the chasms that existed. When other men would not speak to women in public, Christ sought out women and taught them. Christ utilized the testimony of women at a time in history when Jewish law taught that women's words were insignificant.

Consider the woman with the issue of blood. This woman had been bleeding for twelve years. For twelve years she had been considered unclean. After spending all her money in seeking a cure, she touched Christ while in the midst of a crowd. Christ recognized her touch and demonstrated to others that he was not defiled by the touch of this woman.

Christ's teachings elevate women to positions of equality. In Acts 9:36 we are told of Tabitha, a disciple who was full of good works. In Romans 16:7 we read of Junia who is "of note among the apostles." In Acts 2:17 we are told that in the last days God will "pour out (his) spirit upon all flesh; and



SR art by Lori Nelson

your sons and your daughters shall prophesy." Given the misogynistic culture in which Christ was born and which prevailed after his resurrection, doesn't it seem exceptional that these scriptures that elevate women into equality have survived?

In contrast to the above evidence, can you find a place in the scriptures where Christ taught the subordination of women? Christ taught a gospel of equality. That gospel of equality was largely lost as a result of the apostasy and began to be restored through the prophet, Joseph Smith.

Joseph Smith was also born into a misogynist culture. At the time of his birth, women were viewed as the property of their husbands. Women did not have the right to vote or to own property. They did not hold leadership roles in the churches of the time. They were clearly treated as secondary to men.

Joseph introduced radically new thinking regarding women. He founded the women's Relief Society and prophesied that this should become a "kingdom of priests as in Enoch's day" (WJS 110). Sisters were encouraged to exercise their spiritual gifts. Early in the 1830's women began voting in general church assemblies. Women in Utah received the right to vote in 1870, five decades before their sisters in other states. Joseph Smith introduced the idea of a Mother in Heaven, teaching this concept at a time in our history when the concept was unheard of by other churches and denominations. This concept alone was so radical that if it had been broadly taught, it would have severely increased the persecution of the Saints. Women were given "priesthood keys" in the endowment ceremony in the temple and were promised that, if faithful, they would become queens and priestesses.

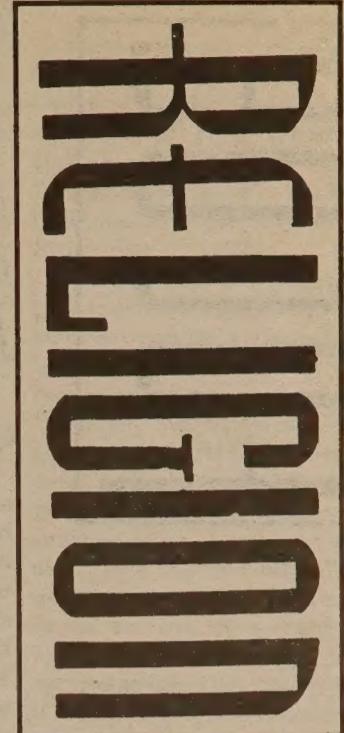
In a Relief Society handbook published in 1902 we find these words: "Women must be instrumental in bringing about the restoration of that equality which existed when the world was created . . . Perfect equality then and so it must be when all things are restored as they were in the begin-

kingdom, shouldn't we be seeking for equality rather than submission and subservience? Shouldn't we be seeking for a society of partnership rather than a society of domination?

If our gospel is a gospel of equality, why are we not living in a culture of equality? If the gospel of Christ elevates women into positions of equality, why does our culture seem to be so entrenched in teaching and practicing inequality? Again we turn to process thinking as a means of understanding this discrepancy. We are all in process. We are all learning and developing through process. The process of growth is a dialectical process, a paradoxical process. We learn from our struggles. Inconsistencies provide us opportunities to experience personal growth. Conflicts provide us with opportunities to build bridges. We learn to love and value diversity through experiencing diversity. It is through the process of solving that we enter into the process of becoming. Therefore, the process is the solution.

How we conduct ourselves as we enter into the solution of the paradox will determine who we become. We will learn to become gods and goddesses through our strivings and efforts to build a celestial kingdom in the midst of the terrestrial. What better place for growth than in a society as imperfect as ours? Such a plan is so wise that we might be tempted to think that our Heavenly Parents planned it that way.

Debbi Christensen has a PhD. in psychology and lives in Sandy, Utah.



Christ was born in a time when Jewish men offered a daily prayer of thanksgiving:

"Praise be to God that I was not born a Gentile.

"Praise be to God that I was not born a slave.

"Praise be to God that I was not born a woman."

From the Horse's Mouth

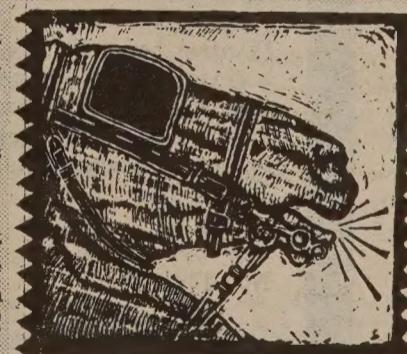
Peculiar doctrines we've heard lately—

Minister: Nephi can't be a disciple of Christ because his name isn't in the Bible.

Missionary: What's your name?

Minister: Henry.

Missionary: I don't see your name in the Bible; you must not be a disciple of Christ either!

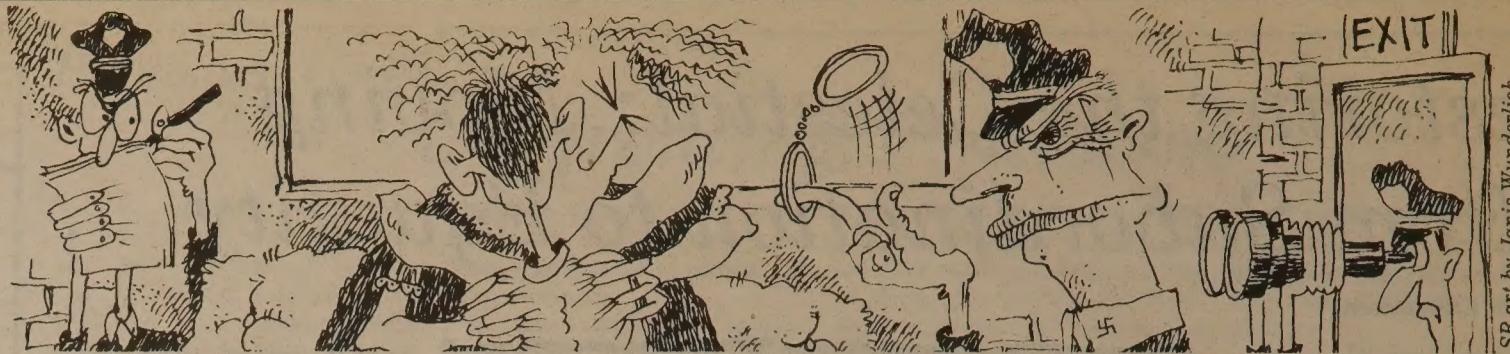
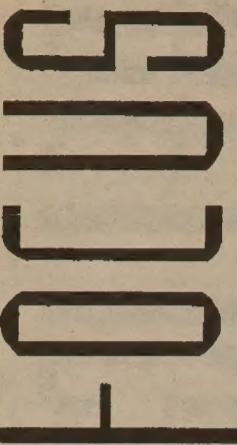


The feet of the resurrected Christ left perfect footprints in stone that are still there today. Scientists have measured these prints and have determined that the resurrected Christ was six feet tall. Furthermore, studies have shown that no mortal has ever been precisely six feet tall. Thus, all resurrected beings must be the perfect height of exactly six feet.

If you have heard something that you think is out of whack, jot it down and send it to:

SR Horse's Mouth, PO Box 7092, Provo, UT 84602

SR art by Dale Clafin



SR art by Janis Wunderlich

Boy Meets Girl and Big Brother Knows

by Joanna Brooks

As long as boys have been boys and girls have been girls and dorms have had visiting hours, there have been "lobby lovers." From nightfall until midnight, freshmen in passion emerge to take over couches in the lobbies of BYU's dormitories. In most other colleges, where strict opposite sex "visiting hours" are unheard of, the genders meet behind closed doors in co-ed dorms.

No such privacy at BYU. Boy-girl relationships are everybody's business, including University Standards.

Through its student referral programs and attitude adjustment sessions, Standards has earned the reputation of "Big Brother." It needs no telescreens; its army of eyes includes RA's, nosy neighbors, security guards, and begrimed girlfriends. It has no Little Red Book; the time-honored tenets of the little blue Honor Code provide the rules.

And it is not those rules that we take issue with here. By our very attendance at BYU, we demonstrate that we have pledged to live the Honor Code. (It is interesting to note that the procedure of signing the Honor Code was instituted in Winter 1950 and "disbanded in 1955 because of the damaging ef-

fect it was beginning to have on the Student Body," according to a 1959 report on the Honor System in the Lee Library Archives.)

What is objectionable is the behavior of University Standards in enforcing those rules. Governed by an apparition-like set of policies based on situational ethics, Standards' counselors use questionable techniques in enforcing the Code.

Standards' counselors and Dean of Student Life Ryan Thomas have somewhat of a gag policy surrounding those techniques. Upon attempting to interview the dean, one *Student Review* reporter was told that due to "time constraints," the dean did not give interviews to the *Student Review*, only to KBYU and the *Daily Universe*. What information reporters were able to obtain was conflicting and vague. On one occasion a reporter was told that the only rules governing Standards were those printed in the Honor Code. Another reporter was shown a thick booklet entailing offenses punishable by Standards and department policies. When reporters called Standards enquir-

ing whether one could be called in for violation of certain policies, the answer was always punctuated with the words "that depends."

There was no "depends," no unsafe hazy territory in enforcement when the Honor Code was first instituted. After the Code was adopted by a student vote of 2184-722 on May 12, 1949, a student Honors Council was appointed to enforce it. This judicial body was responsible for "holding hearings before which the accused would plead his case, following which a judgment would be handed down." In 1952, debates arose over how far the Honor System extended into one's personal life, and the enforcement policies were rewritten. The approach became "less punitive than before, leaning more towards a sympathetic, counseling approach." (1959 report, Lee Library Archives) This very revision has, in fact, increased Standards' intrusion into students' personal lives.

Students allege that, during counseling sessions, Standards goes beyond its role of "interpreting and enforcing policy" (Jeffrey

Holland, campus memorandum, April 10, 1981) and delves into personal matters normally discussed only between a person and the bishop or the Lord.

One female freshman who visited Standards in Fall 1989 objected to the way "(my counselor) tried to bring my family into everything." For her initial Standards visit, her counselor invited her R.A., her head resident, and the head of Helaman Halls security to sit in on the session. "I was really embarrassed when he asked me, 'How are your parents?', 'Do you resent your family?', and other personal questions in front of all of those people," she said. Through his analysis, the Standards' counselor decided that her behavior was caused by "resentment towards (her) parents for not giving (her) enough freedom."

"Frankly my family had nothing to do with it," she explained.

Nevertheless, the counselor

*please see Big Brother
on next page*

"I have found that deception is definitely one of standards' key tools."

- Erin Bailey

Personal Focus

Are you aware of the University Standards policy which reads:

"Visiting hours (for the opposite sex) may begin after 9 a.m. and extend until midnight. On Friday nights, visiting hours may extend until 1:30 am. This applies to all university approved housing units occupied by single persons?"

Yes—57%
No—43%

Have you violated this policy within the last three months?

Yes—77%
No—23%

Survey was conducted by Student Review staff during the week of 2-5-90. Sixty randomly chosen single students in off-campus housing were polled by phone.

by Erin Bailey

Standards. With its reputation for unforgiving, harsh, impersonal treatment, the mere mention of this department's name causes fear. Beyond the rumors, what does it mean to be reported to Standards?

In comparison to the student's simple blue Honor Code card, Standards counselors are furnished with a manual three inches thick outlining what exactly our commitment entails and what to do if we do not live up to it. From the portion I was permitted to see, even this book provides only very general outlines. The whole process remains rather vague and what one will face behind closed doors in the Standards counselors' offices will vary from case to case.

Having had the "opportunity" to go behind closed doors, I've gained a little insight into the written and unwritten policies and procedures that guide Standards' actions.

Standards' first priority is to make sure that BYU students are worthy to remain at BYU. If they find someone who does not seem to belong in our righteous midst, they will take necessary steps to remedy the situation. If Standards becomes aware of inappropriate behavior, they will not hesitate to contact the individuals involved. If they do not receive the cooperation desired, they will contact friends and witnesses who may be able to supply further information. Some students allege that they were threatened with disciplinary action if they didn't reveal information on their friends. Standards' officials, however, deny this, saying that students usually begin to volunteer

information. A degree of discreet intimidation is probably involved heightened by students' fears and preconceptions.

Once Standards knows of the alleged infraction, they use it as a tool to root around further, getting more information on other infractions or confirming what facts they already have. I have found that deception is definitely one of their key tools.

Standards does not wait for someone to be proved guilty before taking action. In one case, an individual was accused of a violation and her punishment was decided before she was called in. She was later proven innocent. The burden of proof rests with the accused. In the courts, this procedure would never be allowed. As a private institution, BYU has more liberty to make its own rules.

When a person is called in, the amount of cooperation he or she receives varies directly with the amount he or she gives. Standards generally wants to help students remain at the University. If the person is penitent or at least willing to act or become so, a less severe punishment is meted. I have seen several circumstances where people whose offenses warranted expulsion were allowed to remain because they accepted counseling. In other cases, I have seen students expelled for less severe offenses because they were unwilling to cooperate.

My advice to anyone dealing with Standards is to be honest and receptive. Standards usually has the upper hand. If you bite the hand that catches you, expect to be dropped.

made a "deal" with the student that if she would "improve her relationship with her parents" by writing them about her recent problems, he would not call them. "What offended me most was when, at the end our first session, he said, 'I feel like you're a good person, and I feel like I understand you're struggling to do what's right. Can I give you a hug?' Of course I refused and left. The first thing he asked me the next session was if my reluctance to hug him stemmed from being sexually abused as a child."

Students called into Standards

may feel that they have to respond to and follow the suggestions of the counselors in order to safeguard their enrollment at BYU. When the rules of the game are unstated, of course it is wisest to follow the leader. As the methods involved in "counseling" are private, largely unregulated, and left to the situational discretion of the counselor, uninvited psychoanalysis and emotional manipulation may occur. This is highly inappropriate for an enforcement agency.

Standards' process of obtaining referrals is just as questionable. In

the 1950's, attempts were made to "obtain more referrals since it was felt that more good was accomplished through student-handled cases." When this emphasis was instituted, the number of cases handled jumped from 28 in 1953-54 to 159 cases in 1954-55 to over 200 cases in 1955-56. (1959 report on Honor System in Lee Library Archives.)

Today the student referral program is encouraged and highly utilized. Standards officials have said that "the best way to enforce is from within" (*Daily Universe*,

October 5, 1978.) And according to statement 11 in the Code of Honor—"I will help others fulfill their responsibilities under the Code of Honor"—we are all enlisted to be the department's agents.

For those living in on-campus housing, Standards fully utilizes resident hall assistants. "Our job, basically, is to tell Standards about violations," one female R.A. said. "We can refer you for anything—loudness, attitude, sneaking boys in. If your R.A. doesn't like you, he or she can make your life terrible." One freshman was called into Standards because his R.A. saw tattoos on his back in the shower and referred him. Tattoos are never referred to in the Code of Honor.

Although the tattoo referral was easily verified, anonymous reports regarding less concrete matters are accepted and acted upon, sometimes without any requests for proof or corroboration. The potential danger with a system of anonymous referral is that unbased accusations can be made out of spite by neighbors with spyglasses and grudges. There is also an uneven application of justice. How much can you get away with? Who are your neighbors? And with any anonymous accusations, the burden of proof rests on the accused.

In an experiment, I called the Standards office pretending to be my roommate. "Joanna," I told the counselor, "plays this game where she sneaks into the boys' dorm for fun." I told Standards how my errant roommate got caught once, but continued to sneak in and I didn't want her to "get kicked out by an RA." Could Standards help? "Sure," the counselor said, "we'll talk to her. You're a good friend to do this for your roommate," he assured me. He also assured me that I would remain anonymous, that my roommate would be assisted in changing her "attitude," that he might contact her parents, and that she would not get kicked out. "Would the bishop find out?" I asked. "Yes, the bishop will eventually know," the counselor replied.

Unfortunately, I was turned away from Dean Thomas' office by another receptionist who informed me that due to "time constraints," he would only accept interviews from the *Daily Universe* or KBYU. He simply didn't have the time to speak with the average student off the sidewalk, let alone writers from the *Student Review*.

As a result, I was left with only a few, unsatisfying answers. Why are we held accountable for policies not published? My conscience is disturbed by the fact that I have committed to uphold a code I'm not completely aware of.

or stake president from communicating this to the University....Similarly, we as a university do not call the bishop or stake president and turn over information we have" (Dallin H. Oaks quoted in the *Daily Universe*, September 18, 1979).

A female freshman student, sent to Standards' for a violation during summer term 1989, was not able to leave her past behind due to this type of unethical communication. "I visited Standards during the summer and worked it out," she said. "Then, one Sunday, my bishop called me in to discuss the same problem. I had not told him about (the summer offense). He said that he had heard from Standards' and that he wanted to follow-up also. Isn't it supposed to be

my free agency to go see my bishop if I wish? Doesn't the individual get to decide to repent on their own?" Even after rehashing the problem a second time, this student's Standards experience was not over. "The first thing my fall semester bishop said to me when he first met me was, 'I understand you've had some problems with (Standards).' Standards violated Church and University policies of confidentiality.

When counselors do not adhere to important, stated policies and waiver or are vague on other procedural rules, University Standards' methods seem very dangerous. "The University Standards' office has full authority to interpret and enforce policy," according to Dallin H. Oaks' 1981 campus memorandum. A Standards' counselor is not called to be a bishop by virtue of his position; he does not have the right to involve himself in a student's spiritual affairs. Standards' counseling is not solicited psychoanalysis; counselors should not delve into personal and family concerns unless invited to do so. Standards' self-stated responsibility is enforcement of University policy; counselors should use enforcement tools like behavioral contract, loss of privileges, probation, or formal reprimand.

Standards should establish and follow solid guidelines regulating the acceptance of anonymous referrals, the violations for which students will be called in, and the procedures that occur in counseling. Any regulation of personal affairs beyond enforcement of the Honor Code is unwarranted, inappropriate, and downright Orwellian.

What the Honor Code Doesn't Say

by Celia Orme

Live the law of chastity. Well familiar with this statement in the "On Your Honor" pamphlet, most BYU students recognize it as a genuine gospel principle. Not so obvious, however, are the not so clearly stated Honor Code policies that, whether they know it or not, all students have agreed to live.

A case in point: a group of friends attending Preference in Park City decide to spend the night in a condo owned by one of their families. Word "somehow" gets back to Standards, and the entire group is reprimanded by the university for violating the Honor Code. Thirty such cases were handled by Standards over Preference weekend last fall.

Nowhere in the Honor Code is it stated that "co-ed overnighters" are a violation. (In fact, BYU itself sponsored a leadership camp at Timp Lodge in August where 100 BYU students of both sexes slept in the cabin's main room.) The law of chastity remained intact and "approved housing visiting hours" were not violated in the Park City incident. Regardless of whether the students were beyond BYU's borders and regardless of whether they were aware of that fact or not, the punishment was still enforced.

With this question in mind, I went to the Kimball Tower's third floor University Standards offices, curious to see what other half-hidden Honor Code "policies" I have agreed to uphold as a BYU student.

My first chat was with Dr. David Hamblin, who admitted that many Honor Code policies are "not widely

understood." He explained that all Honor Code policy as well as housing guidelines (including visiting hours) must be observed at all times while one is a BYU student. Sure enough, there it was in the little blue pamphlet:

A person signifies his willingness to live in accordance with the following principles, whether on or off campus.

A "letter-of-the-law" interpretation of that statement would also apply to non-scriptural policies, such as the sock doctrine, forbidden short skirts, hair length, and earrings on males. In other words, whether you're in the Wilkinson Center or Waikiki Beach during Winter Break, the dress code remains the same.

Why then, I asked, aren't these relatively unknown policies explicitly stated in the Honor Code? Hamblin explained that co-ed overnighters are "against the counsel of the Church," which would fall under item one: Abide by the standards of Christian living taught by The Church of Jesus Christ of Latter-day Saints.

I then spoke to a second counselor, Miles Ogden, in an attempt to try to understand just what church counsel covers.

"There is not a list of rules encompassing all the standards of behavior," said Ogden. On the other hand, he added that not every enforceable policy is printed in the Honor Code because "it is assumed that people understand (what) is against the standards of the

Church."

In other words, we are supposed to know exactly what is considered in compliance with church counsel on every imaginable subject, including sleeping in proximity to members of the opposite sex during off-campus overnight trips.

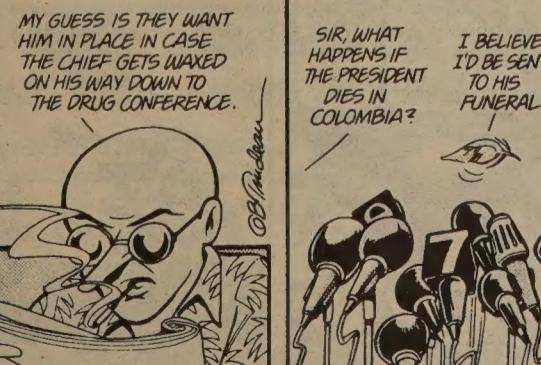
We are also supposed to follow admittedly "non-doctrinal" dress standards religiously no matter where we are. Standards justifies this because we are considered "representatives" of the university and therefore have a responsibility to portray its squeaky-clean surface image.

I suggested that maybe students could benefit by having these lesser-known policies published. The counselors I spoke to, while helpful, referred me to Ryan L. Thomas, Associate Dean of Student Life—the only man who could legitimately answer my questions for the university.

Unfortunately, I was turned away from Dean Thomas' office by another receptionist who informed me that due to "time constraints," he would only accept interviews from the *Daily Universe* or KBYU. He simply didn't have the time to speak with the average student off the sidewalk, let alone writers from the *Student Review*.

As a result, I was left with only a few, unsatisfying answers. Why are we held accountable for policies not published? My conscience is disturbed by the fact that I have committed to uphold a code I'm not completely aware of.

BY GARRY TRUDEAU



PREFERENCE IS ALMOST HERE!

February 23 and 24!

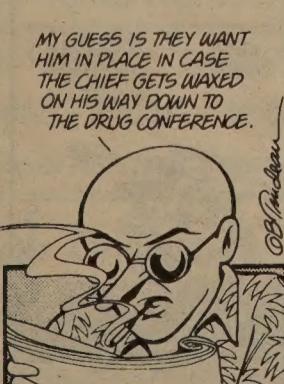
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Doonesbury



CAMPUS LIFE

Sexism is an excellent pastime, a lot of fun, and a good addition to any résumé.

Sexist Club Admissions Test (S.C.A.T.)

by Bill Stacey

HELLO, AND THANK you for applying to the Sexist Club. Although we would love to be able to accept all applicants, the recent influx of feminists has forced us to expand our enrollment to its limit, and we now have to select only those most worthy to be called sexists. This test is designed to determine your sexist aptitudes, whether they be chauvinistic or feminist. You are to read certain passages and select which response best reflects your reaction.

The first passage is taken from Dr. William Stacey's book, The Secondary Sex.

"Linguistically, 'woman' means 'from man.' A derived form. Less than one. Only part-man. In the Bible, this is carried even further. Eve, the first woman, was only half the rib of a man. Obviously women are neither as complete nor as perfect as men."

Physically, there is no comparison. All major athletic records are held by men. The male structure has a much larger capacity for strength. Women who take steroids can become strong, but they also adopt the male trait of facial hair. The only female physical advantage is flexibility, which is due, of course, to a lack of muscle.

Historically, the contest is moot. Male thinkers (Plato, Socrates,

Shakespeare) and leaders (Napoleon, Julius Caesar, Alexander the Great) are unequalled by any female.

Of course, there have been some accomplished females. Eve was an excellent negative influence on Adam. Helen of Troy started a war. The women of the Seneca Falls Convention started a movement that can still be seen today—whenever you look at a construction sight and see the women holding stop signs. Amelia Earhart flew acr... well, she almost made it. Imelda Marcos used her impoverished country's money to buy 20,000 pairs of shoes. (See what happens when they get all the money they want?) Finally, Oprah lost weight.

However, women do dominate in one way; through extensive research, I have found one category where men do not even compare. Let it never be said that a man can outspend a woman. Females can gossip incessantly and say essentially nothing at all. Remarkable. I don't know what purpose it serves, but it's remarkable."

Which of the following best represents your feelings as you read this passage?

Females (prospective feminists):

a. "You pig. You PIG!"

b. "I don't think these points are valid."

c. "Is this guy cute? I wonder what kind of car he drives?"

Males (prospective chauvinists):

a. "Dude! This guy's awesome! Hey Scott, come read this!"

b. "Well, that's really pushing it."

c. "I hope Christine doesn't see me here."

The second passage is from Stacy Williams' You Pig! You PIG!

"In response to The Pig's essay, I have much to say. I find, however, that most of what he said is a disclaimer for itself. He blatantly took only one side of the issue. He forgot that history is merely a record of the suppression of women by men. Men, afraid of what women could accomplish, coerced them into the subservient roles of housekeeper, child raiser, seamstress, and the like. Some women may gossip, but their male counterparts have no predominate form of conversation above 'Dude, cool.' Few men can even mimic the physical grace of a female dancer, and those that do are usually gay. As for Eve, she probably knew she had to leave Eden to follow the Plan and knew Adam would never pick up on it. I have nothing else to say. The Pig's ludicrous bits of 'proof' do not deserve anything more. I want to publicly ask him, though, since he

has not had a date in five years, if he is gay."

Females:

- a. "YES! Tooost! Nailed!"
- b. "I think this is all ridiculous."
- c. "No! He can't be gay!"

Males:

- a. "What a wench. And how many guys ask you out? When they aren't dared to?"
- b. "This is stupid."
- c. "Uh oh, better hurry. I've got a date in an hour."

Score yourself one point for each "a", zero for each "b", and minus one for each "c." We can only accept those with 2 points. If not, we are sorry, you have not met our requirements. But, if you did score two points, you've got an excellent future. Sexism is an excellent pastime, a lot of fun, and a good addition to any résumé. Chauvinists, you can look forward to a long life of slovenly, distasteful behavior, getting what you think you deserve by abusing and misusing the women who love you. Feminists, you can engage in mindless whining to get more rights and upset as much of the world as you possibly can. Congratulations.

by Brittney Chapman

BARIE DREAM HOMES, baby dolls, playing house and playing jacks—not for us. Carol and I threw dog poo in swimming pools. We ambushed boys with dirt-clods. We kept earthworms, lizards, frogs, garden spiders, and mice as pets, and we READ a *Playboy* magazine once. Childhood with Carol meant ditching little sisters, kite-flying on Sunday (Mom took naps), firecrackers, climbing the fence into the ugly lady's yard, and 7-11. We had no interest in the prissy, paper-doll-loving wimp-girls of Forest Ridge Dr.

At school, Carol and I would kick Sean Keller in the butt and run to the girls' bathroom. We could stand right at the door and laugh while all he could do was throw tam-barkin. Then the Yellow Jacket would get him for throwing tam-bark. That was Mrs. Mercine, the yard duty who wore a yellow windbreaker all year. Sean hated us until I started liking him in fifth grade. Then he ignored

us.

Before Sean, I liked Robert Gutierrez, 6th grader. Carol and I, third graders, walked to his house and saw him with skinny, long-haired Marci Gorely. She took ballet lessons from the same lady I did, but Marci wore her tights WITHOUT underwear because she hated lines. I called Robert that night. "Hi Robert, this is Marci."

"Oh hey Marci."

"So what are you doing?"

"Watching T.V."

"Too stupid for your homework, hugh?"

"What?"

"I said you're stupid. What are you doing later?"

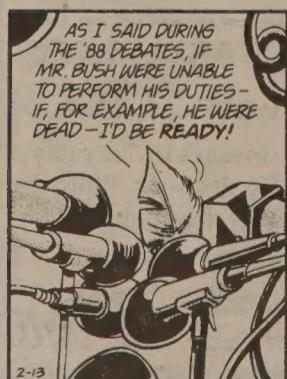
"I dunno."

"Want to go see 'Grease'? It'll match your hair. See ya at eight, HONEY!"

Next day, Carol and I watched Robert say "Get away from me" to Marci. Then Marci started

crying. We laughed.

Childhood with Carol was holding back Pat Sullivan's Irish Wolf-hounds to keep them from fighting Mrs. Olafont's labrador "Lady"; It was beating Pat Sullivan at arm wrestling; it was talking about the differences between Catechism and Primary. Technically we were girls, but not when we pulled the wings off of flies and watched the flies jump; not when we collected 50 daddy long legs to dump on the girls in pink; not when we pounded Kraft cheese slices in dirt and then fed them to my three-year-old sister; then we were boys. We were ruthless, impetuous, dirt-loving boys. I hope I have little girls that are boys. Ones that will pick up struggling, rain-bloated earthworms from the pavement and drop them on the grass. Carol will.



An Etiquette Manual for Sister Missionaries

Editor's Note: There recently fell into our hands, courtesy of a missionary on her way to Sweden, a fascinating handbook for sister missionaries. Laughing hysterically, we poured through its pages. We read excerpts at parties, acting out especially noteworthy sections. What a gag gift, we thought. Can we buy it at bookstores? Then it occurred to us that you, Gentle Reader, may enjoy this volume as much as we, and so we begin with the first in a series exploring the ins and outs, ups and downs, whys and wherefores and the Marxist, Freudian, and Feminist literary approaches to Ye Are the Light of the World. Please note that while we may be having fun, this manual is unfortunately not a joke.

by Dan Sorensen

B EING THE LIGHT of the world is no easy task with today's fast-paced missionary lifestyle. Fortunately, today's lady missionaries have the advantage of a provocative handbook entitled *Ye are the Light of the World* to help them tackle investigators with a coordinated wardrobe and fresh breath. Like that other book they carry, this controversial volume has attracted both friend and foe, deeply affecting, for better or worse, the lives of investigators and lady missionaries throughout the world.

Take the case of Sister Gladys Kleinfelter of Burley, Idaho, for example. Kleinfelter had long suffered from a somewhat embarrassing facial hair problem which made her understandably timid. In her own words, Sister Kleinfelter describes the change wrought in her by *Ye are the Light of the World*.

"As I lay on my bed weeping, wondering how I could confidently approach investigators with my problem, I chanced to turn to page 58 in the handbook, which reads:

"There are several ways to remove unwanted facial hair, some of them, such as electrolysis should be performed only by a professional. If you prefer to remove the hair yourself, use a wax treatment or a depilatory, or shave it off. Shaving is easy, inexpensive and effective, for most women it only needs to be done only once or twice a week (Shaving

hard way. Sister Caroline Tonka relates the following;

"In my second area, I had this awful companion. I think she was Canadian. Anyway, we were eating dinner with some special investigators one night when she suddenly started reciting the alphabet, burping loudly between each letter. She had reached Q before I could stop her by jabbing my fingernails sharply into her side. It was a terrible embarrassment, and the investigators subsequently joined the Jehovah's Witnesses."

Had this uncouth Canadian referred to page 83 of the handbook, this mishap could have been averted. There we read:

"Cover your nose and mouth with a napkin if it is necessary to burp at the table. If anyone seems to notice, quietly say 'excuse me.'" (YLW 83).

One hates to even think how many souls might have been saved were it not for such thoughtless burps on the part of missionaries.

Despite its many helpful pointers on hygiene and etiquette, *Ye Are the Light of the World* does have a few points that need clarification. The discourse on posture, for example, reads as follows:

"...Another simple exercise for attaining perfect posture is to stand with your back against a door, arms straight at your side. Press your head, shoulders and small of your back against the door. Slowly bend your knees and slide down the door to a near-sitting position. Hold this position for a few seconds. Then push your body upward with every point of your spine touching the door. Concentrate on tensing the buttocks, keeping the hips tucked under, then pressing the

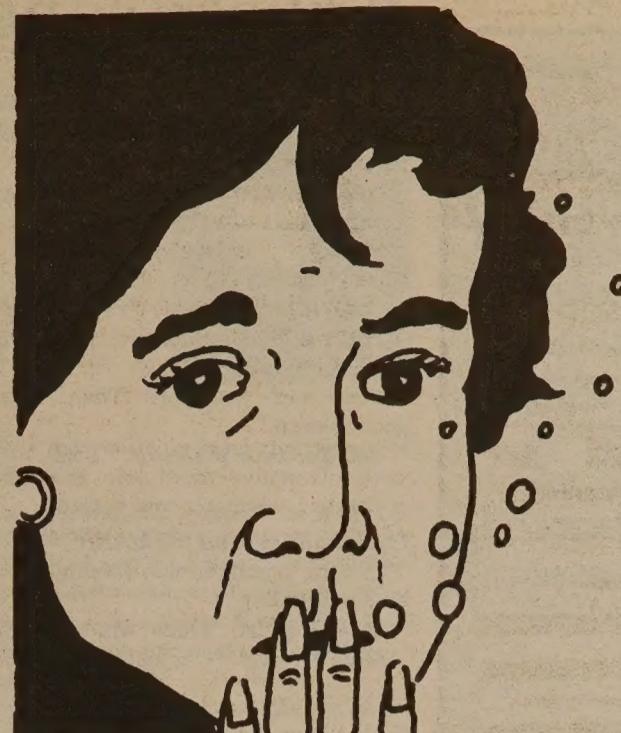


Shaving does not cause hair to grow in thicker.

does not cause hair to grow in thicker.)" (YLW 58).

"I couldn't believe it. I was overcome with joy and gratitude. The next morning, a lifetime of shame and rejection was swept away with a disposable Bic. My only regret is that I didn't get this book in high school."

Stories such as this abound. Yet, despite such testimonials, there remains a proud, rebellious minority of sisters who spurn the sage counsel bound within this text. Some of these have learned the



If anyone seems to notice, quietly say "excuse me."

small of your back to the door" (YLW 73).

Tragically, in August, 1986 the beloved 77 year old Sister Wilma Floyd was found by her companion lying comatose in front of her bathroom door, still clutching her copy of *Ye are the Light of the World*, opened to the posture article. Sister Floyd subsequently died of heart failure, and her tragic demise was attributed to her misguided attempt to repeat this exercise fifty times a day. It is hoped that future editions of *Ye are of the Light of the World* will take the case of Sister Floyd into account.

It is with this strange but fascinating background that we at *Student Review* invite you to join us in a gripping voyage through the pages of this invaluable book. Together, we will reach new heights of awareness while effortlessly adopting proper hairstyles for our unique facial shapes and learning to climb in and out of the front and back seats of automobiles without looking stupid. We would encourage ladies contemplating a mission to purchase some fruit-shaped magnets and affix excerpts from this ongoing series to their refrigerators.

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STUDENT REVIEW

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STUDENT REVIEW

Genderless Top Twenty

1. Fidelity
2. Aggressive lovers
3. Mother in Heaven
4. Men asking women to Preference
5. Men who cook
6. Women mechanics
7. Men who love women who win
8. Male and female bonding
9. Going Dutch
10. Yin-Yang
11. Androgyny
12. Cupid
13. Freud
14. Secret admirers
15. Female professors
16. Men who cry
17. Unisex
18. Massages
19. Love poetry
20. Benazir Bhutto and baby

Sexist Bottom 11

Infidelity, Sexist language, Blaming Eve, Polygamy, Fascinating Womanhood, Oedipal Complex, Gender stereotypes, Door-opening paranoiacs, "Just friends", "He/She", Male gynecologists.

To My Older Date

Renounce emotion. Kill your care. You love them less than clothes you wear.

The image counts; opinions own Your actions turning hearts to stone.

As you explain, my age directs Embarrassment, which then reflects Your ignorance. Don't judge my worth In numbers, years, or dates of birth.

So still in contemplation stands Your care for me, but still demands Of pride and people rule your heart; You misled, sickened pig, depart.

—Jen Jergen

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Eavesdropper

1:56 p.m. Friday, 2 February, third floor JKHB: Male Bonding in the English Department:

Older male professor: (gruffly) "Are you going down to class now?"

Younger male professor: "Yeah. Shakespeare."

Older male professor: "Yeah."

Younger male professor: "We're gonna read some sonnets."

Older male professor: "Yeah. Hey. Have a good session."

Younger male professor: "Yeah."

2:58 p.m. Tuesday, 23 January, between the Clyde building and the MARB:

(a cute, blond, female freshman walks past and says hello)

Male Frosh A: "Dude, who's that girl?"

Male Frosh B: "Uh, just this girl. She's in my

ward."

A: "Is she nice?"

B: "Yeah. (significant pause) Dude, she drives a BMW."

A: "Dude, that's gross."

B: "Dude."

2:05 p.m. Sunday, Feb. 4;

Guy in denim shirt walking out of church: "I just don't like to wear white shirts."

Girl: "That's o.k., as long as you don't pass the sacrament."

Guy: "I don't even take the sacrament."

February 2, Cannon Center cafeteria:

Huge, pathetically dumb jock: "Hey, we've got a test in religion tomorrow."

Even huger, dumber jock: "Whattery gonna do?"

First dumb jock: "Cheat."

February 4, telephone conversation:

Blonde girl: "It's scary, all the girls in my ward are getting married."

Consoling boy: "Hey, it's BYU."

Blonde: "Yeah, I know we're only here to get married, but this is ridiculous."

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Messages will also be shown Saturdays from 2:00 on!!

TIME:	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
2:30p	VISN	VISN	VISN	VISN	VISN
3:00p	NewsBeat	NewsBeat	NewsBeat	NewsBeat	NewsBeat
3:30p					
4:00p	modem	modern	modern	modern	Focus Germany
4:30p	tv	tv	tv	tv	
5:00p					
5:30p	U-NET	Evening Theater	U-NET	Evening Theater	Alles Gute
6:00p					
6:30p					French in Action
7:00p	Bar One	Healthy State	Bar One	Healthy State	Bar One
7:30p	Cartoon	Talk is Cheap	Cartoon	Talk is Cheap	Cartoon
8:00p					
8:30p	VISN	VISN	VISN	VISN	VISN
9:00p					
9:30p					
10:00p	INFOTEXT UNTIL 9:00A	INFOTEXT UNTIL 9:00A	INFOTEXT UNTIL 9:00A	INFOTEXT UNTIL 9:00A	INFOTEXT UNTIL 10:00A

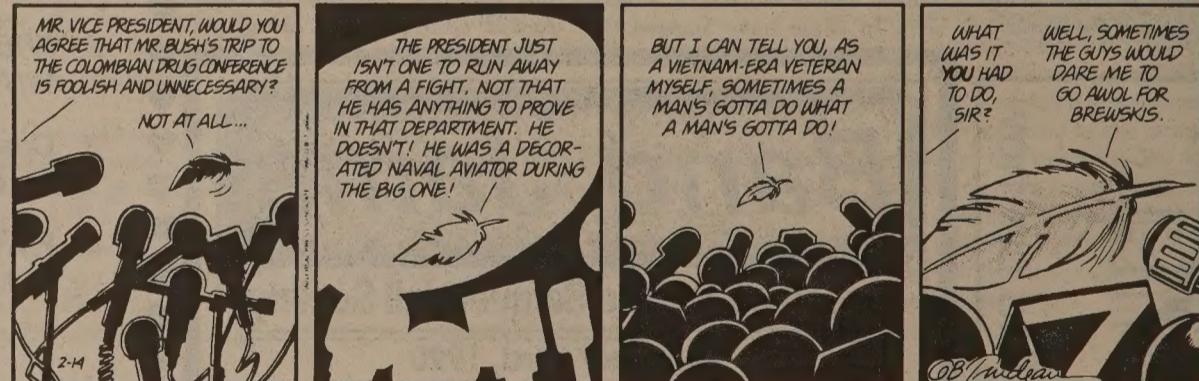
The BYU College of Student Life invites you to consider our new major in Totalitarian Techniques.

- maintain a squeaky-clean endorsement

- graduate program in University Standards violator counselling

- internships with BYU Department of Student Life or University Police

We're looking for a few blindly obedient ends-justifies-the-means men & women. Prepare for a career with the CIA or NSA.



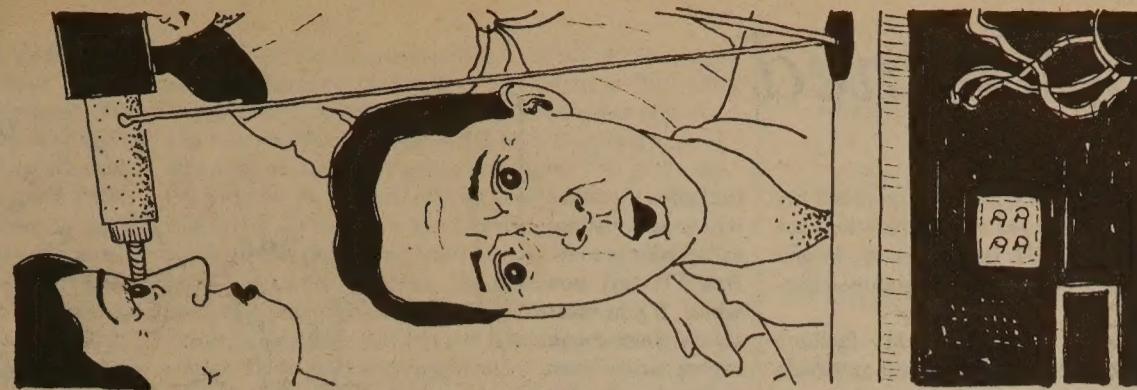
Too Many Maidens

by Colin Bay

TRY TO SEE YOURSELF eons from now, Mormon men. Your wife is studying molecular evolution in the parlor, you're watching terrestrial jai-alai on TV like a typical male underachiever, LeVanda is out with the telescope, your honey is tinkering with a mountain range, the kids are clamoring for their mom's attention. Hold on. Is it just that she's so much busier than you? Uh-uh. The thing is, there's more than one of her. You're in a plural marriage, Jared.

How'd you get into this situation? Back in mortal life guys used to dream about a life like this, but now you feel cramped, ganged up on, inferior, almost lonely. Yeah, you have billions of children, but you keep getting nostalgic for the corruptible days, just you and Shalauna and nobody else. Who'd have thought polygamy could be so little fun? How'd this happen, anyway?

Arithmetic, my friend. You know what they used to say back on Earth: There are more righteous



SR art by Bruce Crandall

women than men, so plural marriage is the only way. "Right on," you thought. "I could handle a few extra babes. Line 'em up for me, blondes on the left." Aw, Jared, you poor schlep. You got what you wanted and it made you miserable, all because of arithmetic.

There were some foolish people who weren't willing to face the truth. "How ridiculous," they said, "to think that God is going to violate basic truths of eternal law not just for a few years but forever—and all because the numbers don't match up. That's absurd." But there they are now on a neighboring world, stuck in a house whose master bathroom has eight sinks.

My stars, how they complained. "If you run out of men, why not just create more spirits?" they kept arguing. "It's not like there's a shortage when you can create them infinitely." But here you are

watching jai-alai with Johnette and five other wives tracking mud onto the carpet.

See, when you start working with infinite numbers you find out that the possibilities aren't limitless. If you line up an infinite number of Republicans end-to-end, they only reach from here to Cedar City. In fact, if you listened to the Hawaii Five-0 theme an infinite number of times, you would only be a few months older. When you run out of men, you're just out of them. That's that. And you're not about to start making women stake presidents, so what else can you do?

Maybe that's why down on Earth the rumor started getting around that members of the Church were only supposed to have one baby, because they were running out of spirits up in heaven. All the best newspapers reported it. And the few people that didn't obey, forgot

their pills, ignored the warnings? You saw them yourself, cutting steak with rocks and refusing to go to the opera. And those clothes—you could tell them fur is murder till morning, and they'd ignore you. Ah, the faithless. Funny that there were so many extra Cro-Magnon spirits left.

But don't go complaining, Jared. You know what happens to the all the celestial guys who can't take the heat. They're on that world with all the leftover spirits, the extras, the victims of arithmetic. They're watching MTV now, men in the bodies of dodos and coelacanths and osprey, mammoths and snail darters, gray whales and bald eagles and pandas, not a woman among them. They'd give anything to have just one wife, but all they can have is Frankie Goes to Hollywood on video. It's hell, Jared. And the sound's turned way up.

When you start working with infinite numbers you find out that the possibilities aren't limitless. If you line up an infinite number of Republicans end-to-end, they only reach from here to Cedar City.

The Gender Question

by Marie Cornwall

This paper was originally presented as the closing remarks at the 1989 BYU Women's Conference. It has recently been published in Sunstone, and is the introduction to a forthcoming collection of Women's Conference papers, entitled Women of Wisdom and Knowledge (Deseret Book), edited by Marie Cornwall and Susan Howe. Marie Cornwall is director of the BYU Women's Studies Institute and an assistant professor of sociology.

RECENTLY I SAT at a banquet table with Church members whom I did not know. The topic of conversation turned to women and their experience in the Church. Two questions were raised that night which I would like to address. First, why is it that women come together for women's conferences when men don't come together for men's conferences? My answer to this question is simply, "Because women want to." Women want to meet together to talk about their lives and how to respond to the challenges and problems they face. I don't think we need to justify our interest in women's conferences; they are simply something we enjoy. When it becomes important to men that they have the opportunity to meet together to talk about their common experiences, the challenges of fatherhood, the role of men in society,

or just to be with fathers and brothers and friends, they will organize and hold men's conferences.

The second question that was addressed to me is a little more difficult to answer. One man, a bishop, who was concerned about the experience of women in his ward but puzzled by their many different responses to the Church, asked "What is it that Mormon women want?" The question cannot really be answered by me or by anyone else because women are individuals. Their lives and circumstances are different; their needs and desires are different. But perhaps that by itself is the answer. My preference is to be recognized as an individual—not as a member of a category. I would rather be known as someone who loves dogs and kids and mountain hikes than as a single Mormon woman, a sociologist, or a BYU faculty member. The former description is much more central to who I am than the latter.

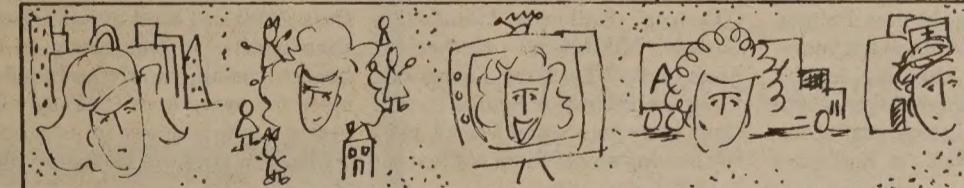
By the same token, I grow tired of our constant attention to the "role of women in society." Let's not talk about women's "role," but instead let us talk about the importance of parenting, community service, scholarship, and leadership. Let's talk about who women are and what their experience is. And then we won't need to worry about what

it is that women want because we will be better able to accommodate the individual woman who is Relief Society president or wife or social worker or scientist or mother or PTA president.

Sisters, let's stop saying to each other, "Your life is better than mine." In Doctrine and Covenants 19:25, the Lord commands, "I command thee that thou shalt not covet thy neighbor's wife. Nor seek thy

experience of men?" Why is it that we need scholarly research that asks the gender question?

Let us begin with history. For a number of years Jill Mulvay Derr, Carol Cornwall Madsen, Maureen Ursenbach Beecher and others have worked to create a history of the women of the Church. Did you know, for example, that for many years it was deemed the responsibility of LDS pioneer women to care



neighbor's life." Now I always thought these commands referred to adultery or murder. But think about the way that second statement is phrased in the context of the first. "Nor seek thy neighbor's life." Do you covet your neighbor's life?

There is another question I would like to address. It is what I call the gender question. The gender question takes many forms, but generally it asks "what is the experience of women in this area?" or "how would we understand things differently if we compared the experience of women with the ex-

for and to heal the sick? They accomplished this task by educating one another about effective medicines and herbs and by administering to and praying for the sick. My own great grandmother was told in a patriarchal blessing, "Thy mind shall expand, wisdom shall be given thee and thou shalt counsel in righteousness among thy sex and in thy habitation. Thou shalt be enabled through prayer and faith to heal the sick of thy family and hold the adversary at

see Question on page 11

Do we want future generations of women to have only half the story, to wonder as we do now about Nephi's sisters, about the women who followed Alma to the Waters of Mormon?

have had three poems accepted for publication in the *Sewanee Review*.

Smith: You DID! In the *Sewanee Review*? My goodness, what will you boys do next, I wonder? Well, you women had better be on your toes, I can see that. (*Nodding to Young and Fielding*.) But you know, Larry, I'm almost prouder of your "Make It With Plywood" prize. I believe in equality—no one more. But there is one thing about all this equal rights business that I do object to: I don't like to see boys acting like women. I don't know; it just cheapens them, somehow. I like to keep fellows on a little bit of a pedestal. And remember, you have a role no one else can fill, being supportive to others and doing the cheering for the winners and the losers. Wasn't it Kingsley who said, "Be sweet, young man, and let who will be clever." Okay, I guess that does it for today. Everyone should have all her textbooks by next class meeting, and should have done some more thinking on her term paper. (*Young and Fielding rise and go off slowly, talking*.) Oh, Larry, could I see you a minute? ...

Larry, I want to commend you on your coat and tie, and your appearance generally. But there is just one thing. Your trousers. Now, I'm sure a sweet boy like you has no idea what goes through a woman's mind when she sees boys in pants that tight. But just take my word for it. If you'll just let your pants out a little, then we'll all be more comfortable, and no one will think you're the wrong kind of boy. All right? (*Bell exits, somewhat puzzled, Young comes up to him, putting an arm casually around his waist*.)

Young: Hey, Larry, if you run into any trouble in this course, I'd be glad to help you out, if you want. In fact, I could come over to your apartment this Sunday for dinner, and then maybe we could study a little afterwards. And, umm, maybe I could bring along a few of my blouses, so's you could give them a once-over with the iron while we're studying. How does that sound?

Bell: Oh, wow! I don't know why I'm so lucky!

Young: Oh, by the way: do you type?

EXIT

Question from page 9

bay that health and peace may reign in thy dwelling."

What a great heritage we have. Do you know the history of Mormon women? Do you make sure your sons and daughters learn about the accomplishments of grandmothers as well as grandfathers? My Grandmother McAllister made fine quilts and grew the most beautiful roses in all of Mill Creek. My Grandmother Cornwall raised chickens and sold the eggs to support two sons and two daughters on missions. If we do not seek out and discover the history of women, we have only remembered half the story. Do we want future generations of women to have only half the story, to wonder as we do now about Nephi's sisters, about the women who followed Alma to the Waters of Mormon?

What about the gender question when studying film or poetry or literary criticism? Do male writers portray women and women's lives accurately? Do male critics judge women too harshly and misunderstand the intent of their work? Can we stand by and allow male critics to judge the poetry of Emily Dickinson with observations such as "the woman poet as a type . . . makes flights into nature rather too easily and upon errands which do not have metaphysical importance enough to justify so radical a strategy"? Don't men and women learn more about our own humanity when they read the writings of both men and women and come to understand both the common and the unique approaches of diverse authors?

And what about the gender question in psychology? Psychologists have begun to realize that theories of individual development are primarily based on the experience of men, not the experience of women. Let me demonstrate what we learn when we ask the gender question when studying development. A description of healthy teenage boys with well-developed identities suggests they are "oriented toward personal success and greater self-differentiation. . . active, growing youths who are exploring a variety of possibilities, . . . [they] express the spirit of what they would like 'to be' . . . rather than what they

want 'to have'. . . [they have a] recognition and tolerance of variation among people . . . [which] allow[s] themselves to grow in their own direction."

The tendency has been to ask why girls don't seem to be so self-sufficient, autonomous, and independent. But listen to the same psychologist describe healthy teenage girls with well-developed identities: "they are the most articulate and the least self-conscious . . . these are serious girls . . . who take themselves seriously. . . . they are engaged in a process of valuing themselves for the kind of people they are. They are . . . attempting to discover who they are and who they want to be in relation to the significant others in their lives. . . . Their girl friends matter to them as people. . . . Friends are to listen to you, to share things with, and . . . to be partners in identity testing."

The psychologists who did this study concluded "the single most predominant and recurrent difference found between girls and boys at this age is that girls have a far greater interpersonal focus, while the boys' identity rests more directly on their development of autonomy. . . . Interpersonal ties serve not only as a vehicle for exploration of the girl's emerging sexual nature but also as a means of defining her individuality and goals."

When one asks the gender question in psychology, one soon discovers that there are a variety of ways

in which people develop and that the uniqueness of female development is a wonder to behold and not something that needs to be remolded so that it is consistent with male-defined models of how individuals should develop.

When sociologists recently asked the gender question, they found very interesting differences between the relationships boys form and the relationships girls form. In a large-scale study of the social networks of girls and boys in 7th through 10th grades, researchers found that four out of every ten girls surveyed selected a same-sex friend as the most significant other in their life. By comparison only two of every ten boys did so. Boys reported about the same level of intimacy with mothers, fathers, and same-sex friends, while girls reported much higher levels of intimacy with their same sex friend than with mother and father. How can scholars ever come to understand the complexity of social institutions without asking the gender question?

If asking the gender question provides us with additional insights in the academic world, how much more important it is that we ask the gender question in our religious communities. Perhaps we will understand what Mormon women want when we better understand how the experiences of women and men differ in the Church.

The long weekend coming up is a great time for a road trip!

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Could You Repeat That Please?

Classic Gender Quotes We'd Like to Hear Again

"The nakedness of woman is the work of God." (William Blake)

"Men marry because they are bored, women because they are curious: both are disappointed." (Oscar Wilde)

"There are two things that I have always loved madly: they are women and celibacy." (Nicolas Chamfort)

"The only way to understand a woman is to love her—and then it isn't necessary to understand her." (Sydney Harris)

"I sometimes think that God in creating man somewhat overestimated his ability." (Oscar Wilde)

"Girls are like slugs. They probably have some purpose, but it's hard to imagine what." [Calvin (and Hobbes)]

"Girls have an unfair advantage over men; if they can't get what they want by being smart, they can get it by being dumb." (Yul Brynner)

Collected by Edwin Gaskin and Chris Yates.

Editor's Note: Send us your favorite quotes or opinions you'd like to hear again.

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A&L

Books

A Primary Reading Guide to Gender Studies

GENDER... SEX ROLES... matriarchy... patriarchy... androgyny... social evolution. These are the catch-words of modern discussion and study about women and men: how they have lived together through history from its beginnings to the modern age, how they relate to one another, the similarities and differences between their psychological orientation, their perceptions of one another. The fallacies, myths and cultural traditions that arise and sink away over the course of civilization are examined and reconsidered.

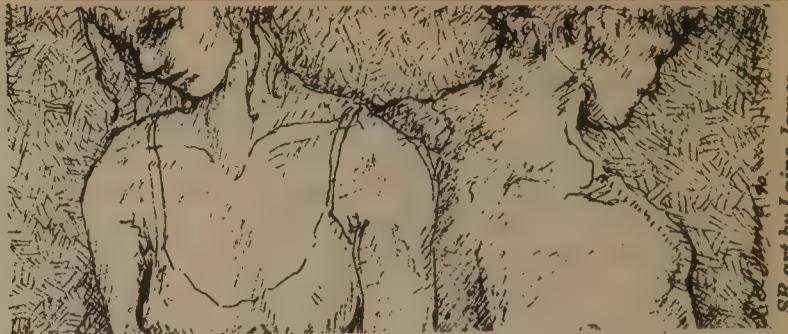
The issues that these studies encompass are important to everyone, to help us understand and live more peacefully in the context of our modern society. As our civilization in general comes to realizations about the inequalities society has dealt in the past, our specific Mormon culture begins to confront these issues as well.

The following books have been recommended as a sort of grounding base in the discussion of social evolution and gender:

The Chalice and the Blade: Our History and Our Future, Riane Ten-nenhaus Eisler. Harper and Row, 1987. At civilization's beginning there was a type of matriarchy, with general worship of the mother figure. This book describes the shift to patriarchy and male domination of power in society. It discusses the social implications and repercussions of patriarchy, and explores the possibility of a shift in our age to true equality between the sexes. A very readable and well-documented book.

When God was a Woman, Merlin Stone. Dial Press, 1976. This book documents the historical suppression of goddess and fertility images which led to the female taking the second place to the male, in Western cultural tradition. The discussion of specific cultural and societal practices makes the book very interesting and insightful into civilizations before our own.

Beyond Power: On Women, Men and Morals, Marilyn French. Ballantine, 1985. This book has been described as "the definitive work on patriarchy." French offers an in-depth study of the history of patriarchy and its long-term, culturalizing effects on humans. She discusses



how cultural perceptions differ between men and women, and the dilemmas these differences create in personal, social, political and historical contexts. A long, scholarly, insightful and amusing text that is very valuable in understanding our modern society. "This book will change you."

Eve: The History of an Idea, John A. Phillips. Harper and Row, 1984. Phillips discusses the myth of Eve in Western civilization and religious history. He deals with the evolution and perceptions of woman as the origin of evil, woman as scapegoat, and other applications of the Eve myth. The book becomes an explanation for male negation of women in male-dominated civilization's historical attempt to rationalize male fear.

The Origins of Patriarchy, Gerda Lerner. An interesting, comprehensive study of women under patriarchy in an historical context. She discusses the gradual suppression of women early in our civilization that has led to the perception that women are inferior to men.

Sisters in Spirit: Mormon Women in Historical and Cultural Perspective, ed. Maureen Ursenbach Beecher and Lavinia Fielding Anderson. In this series of essays, Mormon female scholars discuss the Mormon woman. They deal with issues, doctrine and questions about sisterhood, priesthood, the Mother in Heaven, the Eve doctrine, women and gifts of the Spirit and other aspects of Mormon theology. This book explores the Mormon female experience in terms of her history, heritage, theology and culture, with scholarly, thought-provoking discussion and documentation.

These books come with the highest recommendation. They are important to our collective fulfillment in society as we rethink the gender inequalities of the past and begin more humane cultural traditions. Keep them in mind as you explore these issues for yourself.

The A&L Editor is a humanist.

Last Week at the Speedway Cafe

by Reed, Matt, the Lads and Barbara (Photo Queen)

The Jesus and Mary Chain

DON'T BE SCARED off by the name, pious Mormon youth. The Reid brothers aren't the Anti-christ. In fact, the show was the alternative religious event of the 90s. Wrapped in a thick veil of smoke, darkness and enigmatic mystique, the Chain delivered a set of underground radio favorites and songs from the new LP, *Automatic*, including: "Sidewalking," "Head On," "Who Do You Love," and "Kill Surf City." Loud and distorted, we still find it hard to hear; but the cheerful ringing in our ears reminds us of the penetrating guitar riffs, razor smooth vocals and a steady drum beat. The band kept their distance from the audience—Jim never speaking and William not looking up at all from his guitar. Totally engrossed in their art, they left all communication to the music. The crowd understood, moving and slamming without restraint. Violent? No. An expression of gratitude for an excellent gig. "We don't think about [our music] being accessible or alternative or any other category," explains William. "If you start thinking like that, you're lost."

KMFDM

We chatted with Sasha backstage before the gig. He was mellow, but very gracious; a little anxious to find the band's beers, but very willing to talk. KMFDM



headlines shows in their native Germany but are touring as support for Ministry. After dealing with some personnel problems, they've finally settled on a hard, heavy metal guitar combined with Industrial funk and rap. Their latest album is *UAIOE* and they played plenty of it for us.

Though almost no one had heard of KMFDM, they were well received by the audience. It would have been hard to ignore the danceable tunes, straightforward rhythms and beat box boogie. Add the "devil voice," as En Esch called it, and you have the trappings of an incredible band: Franz Kafka with a sequencer and a meat slicer.

En Esch shares the vocals at times with Sasha and plays guitar. He also wears torn t-shirts with skimpy

brief and nylons a la Peter Murphy in his Bauhaus days. A Filipino drummer and their German metal man fill out the band.

Popular in clubs, they played their dance hits "More and Faster" and "Don't Blow Your Top," from the album *12"* of the same name. Since firing their black singer they revved up a lot of their funkier and more reggae influenced songs into a rocking frenzy. They even worked up a high tech version of "Crazy Horses" for their Utah audience.

Ministry

The mind may be a terrible thing to taste but you should chew on a mouthful of Alain Jourgensen's sometime. He is the leader of an international group of Industrial terrorists—nine musicians from who knows how many bands, all on stage as Ministry. Reviewing Ministry is like commenting on twenty or thirty bands at the same time—Alain alone being in eleven of them.

The set opened with fifteen minutes of synthesizers and voices; an exploration of the mind in operation. This also served to work the audience into a barely controllable frenzy when the band finally came on stage. The stage was surrounded by a chain-link fence. Jolly Roger, the tour manager, told us that this was for the safety of the audience. High energy doesn't begin to describe the music, as the band tore through a set of songs from Ministry, Pailhead, Skinny Puppy and Revolting Cocks. This was a "Super Group" of alternative musical masters.

Thanks to Joe Kelly, from Fugazi, who was one of many that took turns at the mike, the audience got

please see Speedway Cafe on next page

Buying Up National Patrimonies of Art

by Hermann Vogt

Dr. Vogt, a professor of Political Science from Baden, Germany, has been visiting BYU since last semester. This piece is dedicated to his friends in the BYU Department of Germanic and Slavic Languages.

IN DECEMBER 1988, Insel, a publisher in Frankfurt, Germany, published the facsimile of the famous evangelistary of Henry the Lionheart. Henry was Duke of Bavaria and Saxony during the twelfth century, and he founded Munich. The new facsimile became the most expensive book ever printed, at a cost of about \$19,000.

In 1983, the evangelistary itself was bought at a Sotheby's auction by a German group which included the states of Bavaria and Lower Saxony. Its price of 18 million dollars was then the highest amount ever paid for a work of art. Its beauty and history warranted the price: the codex was written and wonderfully painted by the monk Herimann in the Benedictine Abbey of Helmarshausen. The book was dedicated by Henry the Lionheart and his wife Mathilda, daughter of King Henry II of England, when the Saint Mary's Altar in Brunswick Cathedral was consecrated in 1188.

Prior to the Sotheby's auction, European experts knew that the J. Paul Getty Museum (the richest museum in the world) of Malibu, California was also interested in acquiring the evangelistary. The German press feared that the Malibu group's 60 million dollar budget would put the evangelistary out of reach of the Europeans' significantly smaller budget. But after the purchase, the German press learned that there had been an agreement between the European buyers and the Getty team. In return for conceding to the European purchase of the evangelistary, the Getty Museum would receive precedence when other objects d'art came later to the market.

The German media applauded the chivalry of the Californians who had offered the German group the chance to exceed the bids of the House of Windsor and a Japanese bidder. This was probably the same Japanese bidder who bought Van Gogh's *Sunflowers* at an even higher price in 1989.

Although the trade in works of art follows very secular rules, it nevertheless should observe basic requirements of cultural and historical empathy. Would it have made sense to transfer Henry the Lionheart's evangelistary to the Pacific Coast? It would be displaced 7000 miles from the cathedral to which it was dedicated 800 years ago (which people still visit). Would it be right to displace it 7000 miles from the place where its cultural context remains?

The aura of the codex would have been lost as it was immersed into a very different, mixed culture in California—the culture of a megapolis where the ordinary

museum visitor has only an abstract relation to a very special Central European cultural tradition, if any relation at all. In a Malibu setting with California's cultural ties to Latin America and the Pacific Basin, the medieval evangelistary would only have become one more of the museum's accumulated art treasures. It would have lost its cultural and emotional context.

The J. Paul Getty Museum acted responsibly when it allowed the codex, a major part of the German patrimony of art, to go back to the Library of Wolfenbüttel near Brunswick. They settled for the facsimile copy in Malibu.

This issue of the Bavarian-Saxon codex cannot prevent us from casting a glance at the broader field of cultural exchange between Europe and the United States. It is fascinating for me, as a German, to listen to Bach's Brandenburg Concertos at Carnegie Hall, with American soloists such as Isaac Stern, Itzhak Perlman, and Pinchas Zukerman playing. I feel the same fascination when Mozart's *Cosi fan tutte* is performed in the Santa Fe Opera vis-a-vis the Sangre de Cristo Mountains on a Southwestern summer evening. This reflects an element of identity in the European and American culture.

However, why should it not be like that? Stand in front of the Santa Cecilia, part of the sandstone facade of San Xavier de Bac near Tucson, and recollect the young women's church of Santa Cecilia in Trastevere in Rome—this is one history, one culture, one religious way of thinking. Or go into the Greek sculpture room in the Metropolitan Museum of Art and compare the small grave relief of a girl with two doves (about 450 B.C.) with Picasso's painting *Girl With Dove*, and see how a pattern can survive the millenia (although Picasso himself did not know this archetype of his painting). This is our world of art.

With its cultural melting pot situation, the USA comprises and integrates sub-cultures and becomes a multi-cultural society in action. It has no petrified political and national borders, as in old Europe. Of course, this multi-cultural society produces new art treasures—painting, film, photography, architecture, music—which strongly re-influence geographically condensed Europe.

But it would never be an honest practice for European museums to buy treasures of art which constitute an autonomous American art patrimony. American works would lose their aura as soon as they crossed the Atlantic, just as Henry the Lionheart's evangelistary would have done. American and European art traditions form a unity. Our art market needs a tender empathy for this one world and its inner balance.

To all the girls I've loved before

by Jason Echols

Malissa

Had to drop high school
Too busy pursuing
The study of record covers,
Love, Karma, life is always
Too tired to get out of bed so
I avoid meat

Sandy

The revolution came, uninvited,
Bringing hungry friends
Idiot-products of machines
Smiling with arms extended
Hands cupped, eyes pleading
At first I sympathized
Now I scorn
From the head of the table.

Margie

I carried you around
In my wallet
Shocking relatives

Grandma never imagined
grandkids with afros
We never held hands in the
Cannon Center
I'd only kiss you behind May
Hall
And no one saw
I ain't got
No more soul than Grandma

Natalie

The 60s came and went
And I was born
And I wish I could've been there
And could've participated (hung
out)
And could've experienced (got-
ten high)
And could've loved everyone
(had sex)
Before the 60s became the 80s
And we became so damn materi-
alistic

1,000

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friends partied at the Palace
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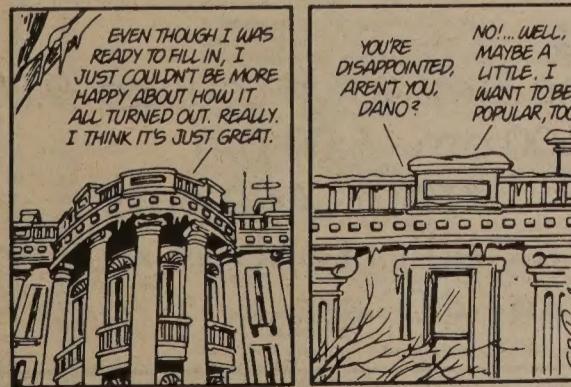
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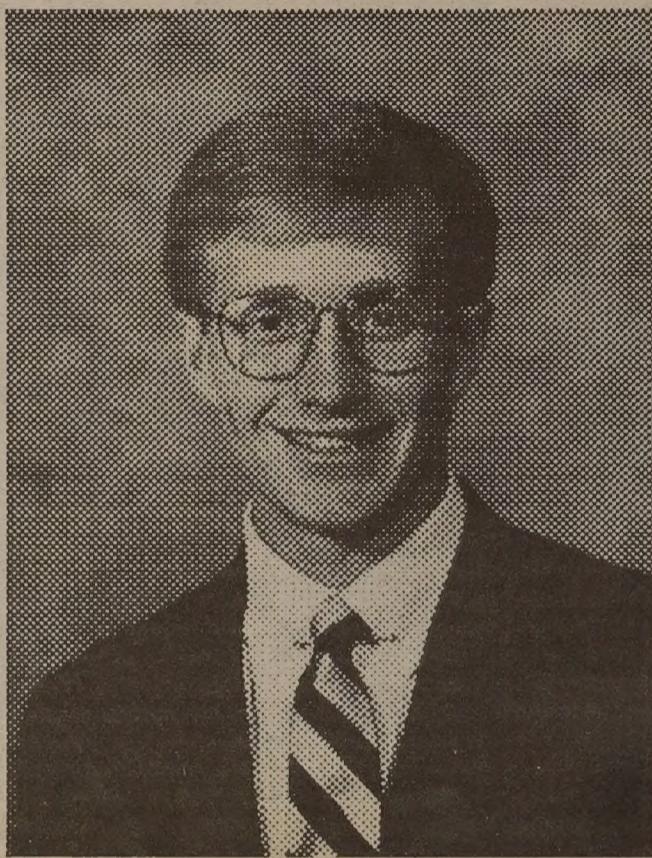
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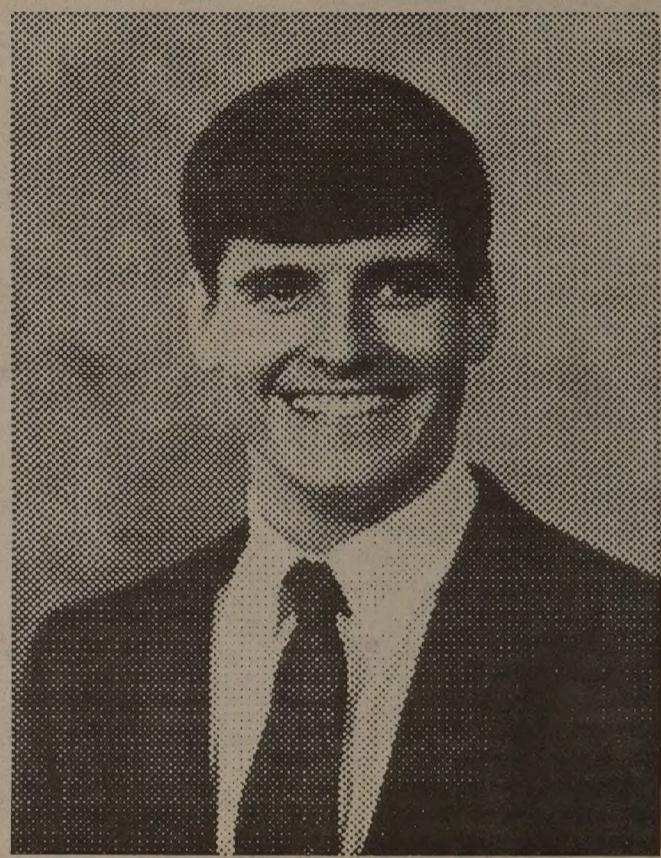
Presidential Finalists

Brett A. Blake



Brett is an assistant vice president for BYUSA. After two years and 17 BYUSA programs, Brett will bring BYUSA President who knows the balance between constancy and change. The Utah Special Olympics honored Brett as the 1989 Volunteer of the Year. "BYUSA must become a true student service," said Blake, "every student must benefit from the resources committed to BYUSA. Students also deserve to know the 'why' behind major issues." As President, Brett Blake will be Bringing the the Y to U.

Peter Cowley



I will make BYUSA more accountable and responsive to students by:

- Starting Hotline so students can give suggestions and find out about campus activities.
- Writing a bi-monthly report in the newspapers about what BYUSA has done, and what it is doing.
- Increasing recycling efforts.
- Advocating student concerns directly with administration.
- Working with a BYUSA representative from each residence hall.

VOICE YOUR CHOICE

Wednesday, February 14 and Thursday, February 15

Times and Locations:

- ELWC - South of the Stepdown Lounge, 9:00 am - 6:00 pm
- South of Library, 9:00 am - 6:00 pm
- East Side of TNRB, 10:00 am - 4:00 pm
- Morris and Cannon Center Lobbies, 4:00 pm - 8:00 pm
- JSB Lobby, 10:00 am - 4:00 pm



BYU STUDENT SERVICE ASSOCIATION

theCALENDAR

Theatre Guide

Symphony Hall, 123 W. South Temple, SLC, Tickets: \$9.00-27.00, \$5 student, 533-6407

Capitol Theatre, 50 W. 200 South, SLC, Tickets: 533-6494 or 533-5555 (for Ballet West)

Salt Lake Repertory Theatre (City Rep), 148 S. Main, SLC, Tickets: \$6.50 & 8.50, 532-6000

The Salt Lake Acting Company, 168 W. 500 N., SLC, Tickets: 363-0525

Hale Center Theatre, 2801 South Main, SLC, Tickets: \$4.00-7.00.

484-9257

Pioneer Theatre Company, 1340 E. 300 S., SLC, Tickets: \$8.00-18.00, 581-6961

The Babcock Theatre, 300 S. University, SLC, Tickets: Fri. & Sat. \$6.00, other nights \$5.00, \$3.50 w/I.D., 581-6961

The Egyptian Theatre, Main Street, Park City, Tickets: 649-9371

Wednesday, February 14

Theatre:

"Kiss Me Kate," deJong Concert Hall, HFAC, 7:30 p.m., Tickets: 378-7447
"Cubits," Margetts Arena Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D.

"The Comedy of Errors," Pioneer Theatre Company, 8:00 p.m.

Lecture:

"The Two Germanies: After the Berlin Wall," by Douglas F. Tobler, Kennedy Center Conference Room (238 HRCB), 11:00 a.m.

Film:

International Cinema, 250 SWKT
Three Short Spanish Films 3:15 & 9:05 p.m.

"The Three Caballeros," 4:00 & 7:45 p.m.
"The Taming of the Shrew," 5:30 p.m.

Music:

BYU Singers, Provo Tabernacle, 50 S. University Ave., 7:30 p.m., Tickets: \$3.00 w/I.D., 378-7447

Thursday, February 15

Lecture:

"Values in the Media," Dennis Prager, deJong Concert Hall, HFAC, 11:00 a.m.

Theatre:

"Kiss Me Kate," deJong Concert Hall, HFAC, 7:30 p.m., Tickets: 378-7447
"Cubits," Margetts Arena Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D.

Irish One-Act Plays, U of U Lab Theatre, 8:00 p.m., Tickets: 581-6961

"The Comedy of Errors," Pioneer Theatre Company, 8:00 p.m.

Film:

International Cinema, 250 SWKT

"The Taming of the Shrew," 3:15 & 7:45 p.m.

Three Short Spanish Films, 5:30 p.m.
"The Three Caballeros," 6:15 p.m.

Music:

Cello & Piano Recital, Roger Drinkall and Dian Baker, 321 MSRB, 7:30 p.m., Free!

Friday, February 16

Theatre:

"Kiss Me Kate," deJong Concert Hall, HFAC, 7:30 p.m., Tickets: 378-7447

"Cubits," Margetts Arena Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D.

Irish One-Act Plays, U of U Lab Theatre, 5:00 & 8:00 p.m., Tickets: 581-6961

"A Funny Thing Happened on the Way to the Forum," Egyptian Theatre, 8:00 p.m.
"Murder at the Vicarage," City Rep, 2:00 p.m.

"The Comedy of Errors," Pioneer Theatre Company, 8:00 p.m.

Film:

International Cinema, 250 SWKT
"The Three Caballeros," 3:15 & 8:45 p.m.
Three Short Spanish Films, 4:35 & 7:50 p.m.

"The Taming of the Shrew," 5:35 & 10:00 p.m.

Film Society, 321 WILK
Tickets \$1.00 at Varsity Theatre
"Gunga Din," 7:30 & 10:00 p.m.

Music:

Patricia McCartney, guest violinist, Madsen Recital Hall, HFAC, 7:30 p.m., Tickets: 378-7444

Dance:

"Romeo and Juliet," Ballet West, Capitol Theatre, 7:30 p.m., Tickets: \$11.00-38.00, \$4.00 w/I.D., 533-5555

Sports:

Women's Basketball, BYU vs. New Mexico State, Marriott Center, 7:30 p.m.

Saturday, February 17

Theatre:

"Cubits," Margetts Arena Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D.

ART BOX

Lee Library, "Revolution In Print, France, 1789," until Feb. 28; included 18th C. engravings, pamphlets, newspapers, paper money, posters, song sheets, maps, north foyer on the main level, free to the public

The Loge Gallery, Pioneer Mem. Theatre, U of U
Pierpont Gallery (156 W. Pierpont Ave., 363-4141)
Hanson Planetarium, 15 S. State, SLC
Springville Museum of Art, 126 E. 4th S., Springville, Tues.-Sat.

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378-3311, 4:30, 7:00, 9:30 p.m.,

\$1.00

Feb. 13-15 "Her Alibi"

Feb. 16-19 "Ghostbusters II"

Feb. 20-22 "Say Anything"

Varsity II:

7:00 & 9:30 p.m.

Feb. 16-19 "My Fair Lady"

Feb. 23-26 "Oliver and Company"

Late Night Flicks:

Feb. 16 "The Gods Must Be Crazy,"

11:30 p.m.

Feb. 23 "Young Frankenstein,"

11:30 p.m.

Scera Theater:

745 S. State, Orem, 225-2560

"The Little Mermaid," 6:30 & 8:30

p.m., Tickets: \$5.00

Cinema in Your Face:

45 W. 300 S., SLC, 364-3647

Blue Mouse Theater:

260 E. 100 S. SLC, 364-3471

Movie Hotlines:

Academy Theatre: 373-4470

Mann 4 Central Square Theatre:

374-6061

Movies 8: 375-5667

Pioneer Twin Drive-In: 374-0521

Cineplex Odeon University 4

Cinemas: 224-6622

Carillon Square Theatres: 224-5112

Theatre:

"The Comedy of Errors," Pioneer Theatre Company, 8:00 p.m.

Music:

Faculty Chamber Recital, Madsen Recital Hall, HFAC, 7:30 p.m., Free!

Wednesday, February 21

Lecture:

John W. Ryan, president emeritus of Indiana University, will discuss public service, Lecture Hall (321) MSRB, 7:30 p.m.

Theatre:

"The Comedy of Errors," Pioneer Theatre Company, 8:00 p.m.

Music:

Faculty Recital, Tone Takahashi, flute; Louisa Takahashi, soprano; Mack Wilberg, piano; Madsen Recital Hall, HFAC, 7:30 p.m., Free!

Dance:

"Ballet in Concert," including Act II of "Giselle," Pardoe Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
"Romeo and Juliet," Ballet West, Capitol Theatre, 7:30 p.m., Tickets: \$11.00-38.00, \$4.00 w/I.D., 533-5555

Thursday, February 22

Theatre:

"Rough Road Ahead," Hale Center Theatre, 8:00 p.m.

"The Comedy of Errors," Pioneer Theatre Company, 8:00 p.m.

"A Funny Thing Happened on the Way to the Forum," Egyptian Theatre, 8:00 p.m.

Music:

Faculty Vocal Recital, Shirley Westwood, Madsen Recital Hall, HFAC, 7:30 p.m., Free!

Dance:

"Ballet in Concert," including Act II of "Giselle," Pardoe Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
"Romeo and Juliet," Ballet West, Capitol Theatre, 7:30 p.m., Tickets: \$11.00-38.00, \$4.00 w/I.D., 533-5555

Miscellaneous:

Motley Crue in concert, Salt Palace Arena, 7:30 p.m., Tickets: 355-5522, Smith's Tix

Friday, February 23

Theatre:

"The Comedy of Errors," Pioneer Theatre Company, 8:00 p.m.

"Rough Road Ahead," Hale Center Theatre, 8:00 p.m.

"A Funny Thing Happened on the Way to the Forum," Egyptian Theatre, 8:00 p.m.

Film:

Film Society, 321 WILK, \$1.00 w/I.D.
"On the Waterfront," 7:30 & 10:00 p.m.

Editor's Choices

"Romeo and Juliet," Ballet West, Feb. 16-24

"Ballet in Concert," Feb. 21-24, Pardoe Theatre

"Values in the Media," Dennis Prager, Feb. 15, deJong Concert Hall, HFAC, 11:00 a.m.

"Kiss Me Kate," Feb. 14-17, 20-24, deJong Concert Hall